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men who had obtained eagle feathers,[86] and in later times the Seminole of Florida honored in this way one who had killed a certain number of deer.

Moreover, germs of what might be called higher schools of education had come into existence. These were in the care of those men who, in agreement with the usage of ethnologists, would be called medicine men, but there were at least two classes of men to which the title would have to be applied, the healer (aliktca or hilis haya), one of whom officiated at every busk, and the knower (kĭla), who was a kind of soothsayer or prophet, and in his medical capacity a diagnostician. The first class communicated their knowledge to novices for a certain consideration. They would take from one to four pupils at a time, have them go through a preparation of fasting and sweat bathing somewhere away from the village and then inculcate their mysteries. These mysteries were communicated in courses. The first time the novices would bathe and fast for 4 days on a stretch, the next time for 8 days, and finally for 12 days. The completion of this last was equivalent to the taking of a very high degree and people who had attained it were very much respected. A more particular account of this will be given when we come to speak of Creek medical practice. Jackson Lewis, from whom much of this information comes and who had himself taken two degrees, stated that those who were chosen to conduct war parties came from this class, only that they must be from one of the Red clans, but it is possible that he is speaking of the medicine man who accompanied the party in his professional capacity, not of the actual leader of the party. I have been told that there were also graduates in the telling of myths, and some claimed the powers of wizards, such as an ability to fly, roast the hands in the fire, etc., "by a word." A red line painted from each corner of the mouth indicated that the individual so decorated wanted to play ball, that he was well up in the mysteries and a powerful man generally. These graduates, of whom there were several in each town, were evidently the repositories of learning, the keepers of the sacred myths, the historians, and the guardians of the supernatural mysteries.

The Tukabahchee chief, like many another Indian and white man before and since, thus laments to Hitchcock over the increasing insubordination of the rising generation:

"Young people are not so orderly and obedient to the old people now as they used to be in the old nation. When we tell them to do anything they seem to stop and think about it. Formerly they always went at once and did as they were told; that is, before they came to this country."[88]

[86] Adair, Hist. Am. Inds., p. 30. [88] Hitchcock, Ms. notes.

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round the leader's winter-house from the east to the north, the men striking up the death whoop, and singing the death song; and then Yo, He He, Wah Wah, as described; the women also warbling Ha Ha, Ha He, so that one might have said according to the sacred text, 'great was the company of the women who sung the song of triumph.'[16] Then they fixed on the top of the house, a twig of the pine they had brought with them, with a small piece of one of the scalps fastened to it; and this order they observed from house to house, till in their opinion they had appeased the ghosts of their dead. They went and bathed again; and thus ended their purification, and triumphal solemnity—only the leader and his religious waiter kept apart three days longer, purifying themselves. I afterward asked the reason of this—they replied they were *Ishtohoollo*."[17]

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In other words these men were temporarily of the same class as the priests of whom he says elsewhere:

"The Indian *Ishtohoollo* "holy men" [ishto, "great," holo, "holy"] are by their function absolutely forbidden to slay; notwithstanding their propensity thereto, even for small injuries. They will not allow the greatest warrior to officiate, when the yearly grand sacrifice of expiation is offered up, or on any other religious occasion, except the leader. All must be performed by their beloved men, who are clean of every stain of blood, and have their foreheads circled with streaks of white clay."[18]

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Regarding the devotion of prisoners to death in advance Adair speaks more at length elsewhere. As already stated, the younger captives were frequently adopted and the lives of others were sometimes spared, but all would be killed indiscriminately if, before they started upon the expedition, the warriors had devoted them to death. Apparently this "devotion to death" might take many forms. They might vow to kill all they should meet on a certain trail, or all of a certain nation, or all during a certain time. The old Indians informed Adair that formerly they had devoted to death only the guilty and had adopted the rest,[19] but inasmuch as a clan or tribe according to Indian law was responsible for the actions of all of its members this signifies little. It was because of a previous "devotion to death" that the English traders could not save those Frenchmen captured in their unsuccessful invasions of Chickasaw territory.[20] In the same way Adair accounts for the burning by the Creeks of an Indian who happened to be a Cherokee only in part on his mother's side.[21] Adair continues regarding this matter:

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"The Indians use no stated ceremony in immolating their devoted captives, although it is the same thing to the unfortunate victims,

[16] Last year I heard the Chahtah women, in those towns which lie next to New Orleans, sing a regular anthem and dirge, in the dusk of the evenings, while their kinsmen were gone to war against the Muskohge.—Note by Adair.

[17] Adair, Hist. Am. Inds., pp. 164-167.

[18] Ibid., p. 182.

[19] Ibid., p. 164.

[20] Ibid. p. 165.

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scouts whose duties were to determine whither the enemy had gone. Seventh and lastly there was an officer known as the minkiso or inki'su, who looked after the supplies—i. e., he was the head of the commissary department. If another tribe had committed some depredation the sufferers would send runners out who uttered a peculiar whoop, and when this was heard the people would meet at some designated spot and these officers would put themselves at their head. Or if some young men desired to go out after scalps they would signify their desire and these officers would head them.

As it seems unlikely that so many officers would go out at the same time in order to satisfy the thirst for glory of one or two youths, we are probably to understand that this represents the complete quota of officers for a party of some size. That the leader of every party was ordinarily called hobayi seems to be established by the testimony of Adair[50] and Jackson Lewis. Adair states that he was a kind of temporary war priest, and Jackson Lewis, as above stated, declared that he was always selected from among those men who had received the training of a doctor.[51] Doctor Speck's informant, it will be noticed, distinguishes the hobayi or "hobaya" from the war leader ("*imissi*"), and lays particular emphasis on the religious functions of the former. He is described as "a shaman and prophet," as "a busy man in battle," who "besides carrying the fetishes and administering the emetic . . . had to sing and shout certain songs and formulas which would frighten and confuse the enemy."[52] It is possible that, while the war leader was normally a hobayi, one who had received a doctor's training, there were exceptions, and that, in such cases, for reasons that we can well appreciate, it was thought necessary that a hobayi accompany the expedition. This would account very satisfactorily for the discrepancies between Doctor Speck's description of a war party and the others.

It will be remembered that Bartram, in his account of the chunkey yard, speaks of two "slave posts" to which captives were tied when they were to be tortured and burned to death.[53] It is doubtful whether the number and position of these was very definite. They are still faintly remembered by some of the old Indians and are said to have been in the shape of war clubs (atasa). It is also recalled that they tied grass about the bodies of the captives and set it on fire. As in the case of the Chickasaw, older captives were usually burned at the stake, and the younger ones adopted unless they had been devoted in advance.

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[50] See p. 411. Mr. McCombs says that only the mikc ranked higher.
[51] See p. 436.
[52] Speck in Mem. Am. Anthrop. Assn., vol. II, p. 118.
[53] See p. 175.

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persons who did not assume to have much supernatural power but were none the less acquainted with remedies and were called in in cases of minor importance. It is likely that such persons existed in almost every large family group and probably they were more often women than men. The old women were naturally the midwives. As with us there were home remedies known to almost every one, still others known only to certain of the old people, and finally medicines and medical processes which were the sole property of the various grades of shamans.

The "Knowers"

The principal individuals who combined medical and priestly functions were the kĭlas or "knowers," usually called by the whites "prophets," and the priests or doctors proper, known as alektca, or medicine makers, hilis-hays. There were only a few of the former and they are said always to have been men, but the second were more numerous, and had more to do directly with healing. While the kĭla might also be a good doctor his work in that line was generally confined to a determination of the kind of disease with which the sick person was afflicted.[88] He might best be described as the diagnostician, though his diagnosis consisted merely in the examination of an article of clothing belonging to the sick man. From this he claimed to be able to determine the nature of the disorder and he sent back word accordingly. Of course, many doctors, partly from having seen so many cases diagnosed by the kĭla, would be so expert that they would not ordinarily need to refer to him. The kĭla was something of a clairvoyant and probably a juggler also, and about this class many wonderful tales are told. It was thought that the younger of twins was likely to make an efficient kĭla. Natchez and Cherokee informants stated that twins would be prophets until they were 8 or 10 years old, when the gift would leave them, but if they were carefully watched they would become prophets when they grew up. My Cherokee interpreter had a brother and sister who were twins. His father, a man often outlawed, said that they frequently warned him of impending trouble. It was thought that triplets might know still more. In one case triplets told their father, who had been acquitted several times before the courts, that the next time he would be hung, and in consequence he took good care to keep out of trouble. It was the kĭla who learned events from birds as narrated on page 496. He could foretell death, sickness, or crime, and in the last case he would sometimes send his dogs to punish the offenders.

[88] The people of Tukabahchee and neighboring towns believed that Megillis Hadjo [mĭko hilis hadjo?], the prophet of Tukabahchee, met by Hitchcock in 1842, had control over the elements and could make the weather pleasant or disagreeable. They thought he could see into the future and predict events, and in cases of sickness he was frequently called upon to divine and to define the cause.—Hitchcock, Ms. notes.

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•791 It is asserted that a prophet could tell a person where to find a stolen horse; could shorten a road, making it draw together as if it were made of rubber; could make beads, finger rings, or bullets swim on the surface of the water; could throw a bead into the middle of a stream, make it swim toward shore, and cause another bead to swim out to meet it. He could determine whether a person's life was to be long or short by setting up a stake and making another object move toward it "by his power." If this reached the stake, the person's life would be long; if it fell short of it his life would be short.

Near Yahola station, on the Midland Valley Railroad, lived an old kila from whom the station derived its name. He had cleared out spaces around his house said to represent the square grounds of the different Creek towns (pl. 13, *c*).

The Texas Alabama tell of a prophet who stopped rain by fasting and putting medicine on the water of a creek. Another stopped a storm which was brought on when his companion shot a buzzard, mistaking it for a turkey. On another occasion some people were in the middle of a lake and were surrounded on all sides by enemies who had lighted fires all about on the banks so that they could not escape during the night. However, a prophet among the people on the water made it rain, thereby putting out the fires, and enabling them to get through the lines of their enemy. Still another prophet brought on rain in the following manner. He sent a boy out to catch fish, and when they were brought he dived with them to the bottom of a creek and gave them to certain long, horned snakes living there which go under both the water and the land. These snakes are called in Alabama tcinto sáktco and have been described on page 494. Then these snakes made the rain fall. More often, however, rain making is ascribed to a separate set of rain makers.

Although he confounds knowers and shamans, it must be the former to whom Bossu refers in the following words:

"The savages have much confidence in their medicine men; the cabin of the jugglers (jongleur) is covered with skins which serve him as a covering or clothing. He enters it entirely naked and begins to pronounce some words which none understands: it is, says he, to invoke the spirit; after which he rises, cries, is agitated, appears beside himself, and water pours from all parts of his body.

"The cabin shakes, and those present think that it is the presence of the Spirit; the language which he speaks in these invocations has nothing in common with the language of the savages; it is only through a heated imagination that these charlatans have found the means of making it pass for a divine language, it is thus in all times that the most clever have duped the others."[87]

[87] Bossu, Nouv. Voy., vol. 2, p. 56, note.

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THE "FASTERS" OR DOCTORS

The doctors or priests—at least a great majority of them—belonged to a class of learned men called isti poskálgi ("fasting men"), already referred to, who had received their training in certain schools of higher learning, if we may so denominate them. This training was called by the same name, pōskita, "to fast," as that given to the great town ceremonial, because in both fasting was an essential element. It was generally undertaken in summer when a person can lie out of doors comfortably and proceeds about as follows, according to Jackson Lewis, who had taken five courses in this aboriginal college. From one to four young men—Lewis did not remember parties of more than four—would go into the town and engage some old Indian who was known to have passed through the course and was prepared to teach them. Then all repaired together to a stream of water, usually a densely wooded creek bottom where they were not likely to be observed. As a further protection they threw together boughs so as to screen themselves still more completely, for during their stay there they did not want to be so much as seen. The "red root," miko hoyanidja, was dug by each candidate, pounded up and put into a pot already provided, and the pot filled with water. Then the instructor came in and blew into the medicine through a cane. After blowing into it and singing over it he went away. This was supposed to give the medicine virtue. Then the novice drank great quantities of medicine at intervals of an hour or more, so arranging it that by noon he would have taken it four separate times. At noon the instructor came back and then began to tell the novice either by words or songs some of the most elementary things he had to learn. After talking for some time he went away. When the sun was just above the western horizon he came back and gave more instruction and left the man in the woods again.

The first thing that would be taught was how to treat gunshot wounds. There were three ways of treating these: (1) For flesh wounds, (2) for bowel wounds, (3) for head wounds. The instructor would tell what to do and what songs to sing in order to give virtue to the medicine they made for the wounds. Then the instructor said, "You sing this. Sing it as I have sung it to you." Sometimes these are merely recited formulas. When the novice had repeated as best he could what the instructor had told him the instructor criticized, and corrected him where he had made mistakes. Then he instructed him again and said, "Now go over it as I have." He did not stop because his pupil had repeated it correctly once but made him go over it often later, because unless it was gone over in just such a manner it would not be effective when used. After this

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"During the whole of this ceremony, the physic is administered by the Is-te-puc-cau-chau thluc-co, (great leader,) who in speaking of a youth under initiation, says, 'I am physicing him,' (Boo-se-ji-jite saut li-to-misce-cha,) or 'I am teaching him all that is proper for him to know,' (nauk o-mul-gau e-muc-e-thli-jite saut litomise cha.) The youth, during this initiation, does not touch any one except young persons, who are under a like course with himself, and if he dreams, he drinks the possau." [88]

Those who had gone through with this training were held in high esteem, and there appears to have been no fast for persons not intending to become doctors except at the great annual ceremony. In lore of this kind the Shawnee are believed to be very rich. The following quotation from Adair shows that, in spite of Lewis's claim that this ordeal was peculiar to the Creeks, a similar institution existed among the Chickasaw, except that admission was secured through inheritance:

"*Ishtohoollo* is the name of all their priestly order, and their pontifical office descends by inheritance to the eldest: those friend-towns, which are firmly confederated in their exercises and plays, never have more than one *Archi-magus* at a time . . . They, who have the least knowledge of Indian affairs, know, that the martial virtues of the savages, obtains them titles of distinction; but yet their old men, who could scarcely correct their transgressing wives, much less go to war, and perform those difficult exercises, that are essentially needful in an active warrior, are often promoted to the pontifical dignity, and have great power over the people, by the pretended sanctity of the office" . . .[89]

It appears that this order of "magi" were the custodians not only of medical secrets but of secrets supposed to be of value in warfare, of the sacred myths, and of various branches of learning.

At the head of the priesthood in each town was the hills-haya or "medicine maker," who communicated the necessary spiritual qualities to the medicines at the annual busk, had general charge of the public health, protected all from ghosts, and so on. While fitness was regarded rather than descent in selecting this high priest, some towns at least preferred to take him from a certain clan, oftenest the clan of the miko. According to the last miko of Chiaha the medicine maker of that town was elected for four years only, at the end of which period he might be reelected or displaced. Speaking of the Chickasaw in the middle of the eighteenth century, Adair says: "the title of *old beloved men*, or *archimagi*, is still hereditary in the *panther*, or *tyger family*." [90] Bartram calls this functionary the "high priest." The Creeks "have," he says, "an ancient high-priest, with juniors in

[88] Ga. Hist. Soc. Colls., vol. III, pp. 78-79. [89] Ibid., p. 81.
[90] Adair, Hist. Am. Inds., p. 81.

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every town and tribe. The high-priest is a person of great power and consequence in the state. He always sits in council, and his advice in affairs of war is of the greatest weight and importance, and he or one of his disciples always attends a war party." "It sometimes happens," he adds, "that the king is war-chief and high-priest, and then his power is very formidable and sometimes dangerous to the liberty of citizens, and he must be a very cunning man if the tomahawk or rifle do not cut him short." [91]

The following statement by the same writer bears out what Jackson Lewis says regarding the insignia of graduates and adds some details.

"The junior priests or students constantly wear the mantle or robe, which is white; and they have a great owl skin cased and stuffed very ingeniously, so well executed, as almost to represent the living bird, having large sparkling glass beads, or buttons, fixed in the head for eyes; this ensign of wisdom and divination, they wear sometimes as a crest on the top of the head, at other times the image fits on the arm, or is borne on the hand. These bachelors are also distinguishable from the other people by their taciturnity, grave and solemn countenance, dignified step, and singing to themselves songs or hymns, in a low sweet voice, as they stroll about the town." [92]

They were, of course, men who had taken some courses in medicine. Regarding the headdress it is instructive to compare those in some of Le Moyne's drawings of the Florida Indians.[92a]

A graduate in medicine, or at least one of a certain degree, could paint a black circle round each eye when he went out at night. This was in imitation of the markings of the raccoon and signified that he could see anything in the dark. If a man had been killed at night a doctor having this power would paint these circles about his eyes and track the murderer right to his own house. He could see his tracks "like a spider's web" and follow them. One of the means for attaining this ability to see in the dark was by using the "star medicine" (kodjodjámbá hiliswa). According to Silas Jefferson, a man with a "skunk's pouch" was considered a great medicine man capable of charming any kind of animal. There was no uniformity, however, in the costumes worn by doctors. Outside of certain generally understood insignia each dressed to suit himself. One doctor is said to have carried big spiders and snakes about in order to scare people.

Frequent scratchings were resorted to by the medicine men that they might keep in health. A graduate in medicine was not allowed to eat catfish, for if he did it was thought that the fish bones would cause weevil to bore into the beans.

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[91] Trans. Am. Eth. Soc., vol. III, p. 24.
[92] Bartram, Travels, p. 502.
[92a] Le Moyne, Jacques, Narrative, Trans., Boston, 1875.

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752 sinning with men, lest the introduction of a young one should either
727 seduce him to folly; or she having committed it with others—or by
783 not observing her appointed time of living apart from the rest, might thereby defile the place, and totally prevent the cure. But what is yet more surprising in their physical, or rather theological regimen, is, that the physician is so religiously cautious of not admitting polluted persons to visit any of his patients, lest the defilement should retard the cure, or spoil the warriors, that before he introduces any man, even any of their priests, who are married according to the law, he obliges him to assert either by a double affirmative, or by two negatives, that he has not known even his own wife in the space of the last natural day." [8]

756 In earlier times it is said that the doctors claimed to have intercourse with good or bad spirits, but this personal side of the influences which they controlled appears to have gradually fallen out so that they were later of a general magic nature rather than through personal assisting spirits.

755 The "white day" and the "white smoke" were expressions used in medical formulæ or incantations. It is said that the term "white
[752 day" was specifically applied to the treatment given to a man
727] wounded in war because by "giving him the white day" the doctor was prolonging his life. Two Creeks told General Hitchcock that doctors sometimes prescribed gifts to the tcokofa as a means of cure. This suggests a sanctity connected with that building similar to the sanctity attaching to the Natchez temple.

756 "If the physician fails in his cure," says Swan, "he will ascribe it to the cats or dogs that may be about the house; and they are either killed instantly, or sent out of the neighborhood. If after all the patient dies, the chance is two to one that the doctor is considered as a witch or sorcerer, influenced by the devil, and is pursued, beaten, and sometimes killed by the surviving relations; but if successful in restoring the patient to health, he is paid almost his own price for his services, in skins or cattle." [9] This dangerous side of shamanism is noted by Bossu and other writers and mentioned by some of my informants. [2]

755 Another method of doctoring was by sweat baths. These were
515 generally taken in a small lodge composed of blankets thrown over a framework of slender poles. When prepared to take a sweat bath they heated stones, carried them into the lodge and threw on them water which had first been doctored by being blown into through a cane. Some Indians were taking sweat baths regularly as late as 1914.

756 Doctors sometimes engaged in supernatural fights with one another.
●791 Upon one occasion a doctor showed his power by throwing his hand-

[8] Adair, Hist. Am. Inds., p. 123.
[9] Bossu, Nouv. Voy., vol. II, p. 89.
[1] Schoolcraft, Ind. Tribes, vol. V, p. 271.

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kerchief at a tree up which it ran like a squirrel. His opponent then produced a number of centipedes which ran about everywhere but hurt no one. The first then began to try to reach his antagonist in the shapes of various animals, sometimes burrowing under the earth to get at him. Finally, however, the other created a centipede which bit him in the hand and killed him.

756

As noted above, Shawnee doctors were in particular esteem among the Creeks, an esteem shared by all the other peoples in contact with them. Even the Texas Alabama know the reputed powers of Shawnee doctors well and told me the following story regarding the accomplishments of one of them.

Some Alabama were once traveling along with this doctor. One night they heard what sounded like the whinnying of horses. The Shawnee told them, however, that it was produced by some Comanche Indians, and when day came they discovered four of these Indians in a tree. By his medicine he caused these persons to fall asleep and then tumble to the ground without waking up. In a river bend near by was a great crowd of Comanche, but the Shawnee rendered himself and his companions invisible, so that the Comanche did not see them, and they passed safely on.

It was claimed that when a doctor died all of the medicine he had taken ran away from him in the forms of animals of various kinds, such as lizards and snakes. He died because or when these creatures became too powerful for him. As long as he kept his power over them they remained in him and were his strength. This is from Creek sources and is confirmed in substance by what is said about witchcraft, to which we will turn presently.

The following from Adair leads one to suppose that the medicine maker and other doctors whose positions were official or semiofficial were forced to undergo a special fast and purification before taking their posts, but I have no other evidence regarding it.

"The Indian priests and prophets are initiated by unction. The Chikkasah some time ago set apart some of their old men of the religious order. They first obliged them to sweat themselves for the space of three days and nights, in a small green hut, made on purpose, at a considerable distance from any dwelling; through a scrupulous fear to contracting pollution by contact, or from the effluvia of polluted people—and a strong desire of secreting their religious mysteries. During that interval, they are allowed to eat nothing but green tobacco, nor to drink any thing except warm water, highly imbittered with the button-snake-root, to cleanse their bodies, and prepare them to serve in their holy, or beloved office, before the divine essence, whom during this preparation they constantly invoke by his essential name, as before described. After which, their priestly

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pected by a soft ear, to have been sufficient to drive out the devil if he lay anywhere hid in the house. When I afterward asked him the name, and the reason of such a strange method of diversion, he told me the dance was called *Keetla Ishto Hoollo*, 'a dance to, or before, the great holy one;'[5] that it kept off evil spirits, witches, and wizards, from the red people; and enabled them to ordain elderly men to officiate in holy things, as the exigency of the times required.

"He who danced to it, kept his place and posture, in a very exact manner, without the least perceivable variation: yet by the prodigious working of his muscles and nerves, he in about half an hour, foamed in a very extraordinary manner, and discontinued it proportionally, till he recovered himself."[6]

The Indians were and still are satisfied that their system of doctoring is vastly superior to that used by the whites, but the system of white doctoring with which the Indians were formerly familiar can not be said to represent upon the whole a very perfect development of the medical art, and there has been more than one occasion for them to complain like the Chickasaw of Adair's time of the performances of "civilized" surgeons. The success of native remedies was due in part without doubt to the real medicinal virtues of the plants used, in part to the good effects of such a simple assistant as sweat bathing, and perhaps to a greater extent to the power of suggestion. Swan was, however, quite right in saying that the results were not ascertain as had commonly been reported.[7]

WEATHER CONTROLLERS

Besides the healers there were men and women who professed to be able to cause rain or drought, to blow away the clouds, or "blow the rain" as they described it. When a storm was coming up an Alabama doctor would blow into his clasped hands, rub them together, and then wave them upward and outward. Then, even if it rained, the wind would not blow. The same person claimed to be able to cause rain or drought.

Hitchcock says: "There are people who affect to think they can make it rain and they go to a piece of shallow water and roll and wallow in the muddy water every morning for four mornings in succession. They have a pot of medicine in one hand and a buffalo tail in the other and sing continually for an hour or more. During this time they take black drink every morning."[8]

He also gives some interesting particulars regarding the meteorological activities of Megillis Hadjo, the prophet or kilá of Tukabah-

[5] Hila ishto holo, "dance of the spirit or spirits"; hila, "dance"; ishto, "big"; holo, what is "holy, sacred," or "supernatural."

[6] Adair, Hist. Am. Inds., p. 178.

[7] Schoolcraft, Ind. Tribes, vol. v, p. 271.

[8] Hitchcock, Ms. notes.

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chee town. "In the summer of 1840," he says, "there was a great drought in the country, threatening the destruction of the crops, and the old man was called upon to make it rain. After performing his ceremony for a time he published that he was about to be so successful that the country might be flooded, and he thought it best to desist, which he did. Last winter (1840–41) was very cold and the old man was requested to moderate the weather; the present winter (1841–42) is remarkably mild and the old man explains it by saying that he blew off the cold of last winter so far that it has not come back." [9]

Some interesting particulars regarding rain makers are also given us by Adair. According to him, these persons obtained rain by interceding through their conjurations with "the bountiful holy Spirit of Fire," by which he supposes they referred to the supreme deity of the southern Indians, although in fact it may have been the particular being presiding over thunder.[10] This power of intercession had been established in ancient times and was not exercised merely at the option of its possessor, but was a duty which he owed to the community and which the community could demand from him. If he failed he was likely to be shot dead because it was supposed that he really had the power but refused to exercise it, and was thus an enemy to the state. However, he frequently saved himself by laying the blame upon lay infractions of the sacred regulations or taboos—among them the payments which they owed to him—which rendered his best endeavors unavailing. If the drought were prolonged as much as two years, a council was held at which they did not fail to discover that the trouble was due to persistent violations of the taboos by certain individuals, who were then promptly dispatched. Too much rain might work as much to the harm of the rain maker as too little, Adair instancing a case of a Creek rain maker who was shot because the river overflowed the fields to a great height in the middle of August.[11] These men had a transparent stone "of supposed great power in assisting to bring down the rain, when it is put in a basin of water," and this power was supposed to have been passed down to this one from a stone to which the power had originally been committed. As usual, this stone could not be exposed to the gaze of the vulgar without losing mightily in efficacy.[12] The control of the rain maker extended only to the summer rains and not to those which fell in winter, and it was believed that this was also of supernatural ordination. The summer rain had to be sought for; the winter rain was given unsought. If the seasons were good, the rain maker was paid a certain proportion of each kind of food. It is amusing to note that, like the apologist for obsolescent institutions at the present day, the Chickasaw rain maker with whom Adair conversed took the ground "that though the former beloved speech

[9] Hitchcock, Ms. notes.
[10] Adair, Hist. Am. Inds., p. 85.
[11] Ibid., pp. 85–86.
[12] Ibid., pp. 86–87.

2: Swanton E-5 (1911-12) 1928 NN11 Creek NN11

had a long time subsided, it was very reasonable they should still continue this their old beloved custom; especially as it was both profitable in supporting many of their helpless old beloved men, and very productive of virtue, by awing their young people from violating the ancient laws."[12]

There were others who claimed they could make the waters in swollen streams subside, and still another class of dew makers, who could also prevent the dew from falling. If there had been a dry spring someone might say, at the time of the first stomp dance, "There is a dew maker over yonder. Let us invite him to make dew for us." It is said that such a man could not assist anyone, even though he desired to do so, unless he were formally invited. The council having agreed, he would come over and go through with his incantations, and a treat was given him by way of payment. If, after this had been done, it still continued dry at the time of the next stomp dance, it might be suggested that a rain maker be called in. Eakins remarks dryly that "the weather, about the time of the distribution of the annuity, in some parts of the nation, falls under the scrutiny of the physic-makers."[12a] He probably means men of the above class.

According to early writers some doctors claimed to be able to control the thunder and lightning, but we are not informed whether they were a separate class or identical with one of those already mentioned. Bartram was present when a Seminole chief threatened one of the white traders that, if he did not comply with his requests, he would cause the thunder and lightning to descend upon his head and reduce his stores to ashes.

WITCHCRAFT

The great powers which doctors and graduates of the native schools generally enjoyed, while in theory capable of being exerted for the good of the community and the individuals composing it, might equally well be perverted to their injury or destruction. Jackson Lewis said that the same learned men who acted as instructors in medicine and the lore of the tribe generally could teach witchcraft, but he added that they advised against it, saying that it was only for mischief and that anyone who practiced it would eventually come to a dog's death, because witches were killed. But since such knowledge was known to reside in the great doctors and graduates and it was never certain that it would not be employed, these people were constantly open to suspicion, and, as Swan tells us in the quotation given above, a doctor whose patient died was apt to suffer from the imputation of witchcraft and be put to death himself. An Alabama informant told me that when he was a young man an old woman was accused of being a witch and cut to pieces. This sus-

[12] Adair, Hist. Am. Inds., pp. 94-94. [12a] Schoolcraft, Ind. Tribes, vol. 1, p. 277